THE SIGNES OF THE WICKED MAN.

Together with Directions that ſhew how the ſeuerall Gifts and Graces of Gods Spirit may be attained.

NEEDFVLL

For ſuch as want thoſe Graces, and for ſuch as deſire to increaſe in them.

By N. BIFIELD, Preacher of Gods Word at *Iſleworth* in *Middleſex*.

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1619.

TO THE MVCH Honoured Lady: the Lady BRIDGET TRACY, NICHOLAS BIFIELD wiſheth all proſperity in the things of the Kingdome of *CHRIST.*

MADAM,

BEING deſtitute of a better gift to beſtow vpon your Ladiſhip, to teſtifie my thankefulneſſe or obſeruance, I preſent this little Treatiſe vnto you. It may haue more vſe then

it ſhewes for: for if things ſhine more cleerely when their contraries are ſet by them; then may this deſcription of the eſtate of a wicked man by Signes, ſerue much to eſtabliſh the godly in the point of Aſſurance, when hee ſeeth himſelfe freed from thoſe fearefull & forlorne marks. And if men vſe to make much of all thoſe directions by which any gaine or treaſure may be certainely compaſſed: then ought the Directions not to bee deſpiſed, that ſhew how the Spirit of God, and the graces thereof may bee attained:

tained: For by theſe directions, both thoſe that want the true graces of Chriſt, may here learne how to get them, and ſuch as haue them but in weake meaſure, may by the ſame Rules learne how to increaſe them.

I haue been induced to thinke of your Ladiſhip in this Dedication, partly in acknowledgement of the great reſpect due to the Family out of which you came, as it hath beene a principall meanes of cauſing the light of the Goſpell for many yeares to ſhine in thoſe places where

the people had ſitten in darkeneſſe, and in the ſhadow of death: And partly drawne by the many prayſes I haue obſerued in your Ladiſhip, ſince the time of your ſoiourning in the noble Family you now liue in: Your great reſpect of my Miniſtery, and your conſtant paines to employ your ſelfe about Religious duties, deſerue from mee more acknowledgement then ſo meane a gift as this can diſcharge. Madam, you are happy aboue many, that GOD hath inclined your heart to beare the yoke of Chriſt

Chriſt in your youth, and diſcerne the glory of the ſpirituall Kingdome of Ieſus Chriſt. Your meekeneſſe aſſures me liberty to beſeech you to goe on in the good way of God, and to cleaue faſt with all hearty affection vnto the Truth, as you haue learned Ieſus Chriſt. It ſhall be a great increaſe of your glory, to increaſe in the knowledge and grace of Chriſt, and (in ſound denyall of your ſelfe, and contempt of the world) to faſhion your ſelfe to all the courſes by which you may be pleaſing in the eyes of

God, whiles multitudes in the Gentry of the Land of both Sexes, by following fooliſh vanities, forſake their owne mercy.

Now the God of peace ſanctifie you throughout, and ſo proſper his owne worke in you, that your whole ſpirit, and ſoule and body may bee preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt, *March.* 9. 1618.

Your Ladiſhips to bee commanded in Chriſt Ieſus,

N. BIFIELD.

The

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The Preface to the Christian and carefull *READER.*

How necessary it is for al sorts of men in the visible Church to try their estates whether they bee true Christians or no, may appeare by the expresse charge giuen in the Scrip-

tures concerning it. The Apoſtle *Paul* chargeth men to *examine themſelues whether they be in the faith, and whether Chriſt Ieſus be in them, vnleſſe they be reprobates*, 2. *Cor.* 13. 5. And the Apoſtle *Peter* would haue all Chriſtians, *diligent to make their Calling and Election ſure*, 2. *Pet.* 1. 10. And the like commandement lay vpon men in the Church of the Iewes in the old Teſtament, as may appeare by that exhortation, *Lam.* 3. 40. *Let vs ſearch and try our wayes, and turne againe vnto the Lord*: and the Prophet *Dauid* in this caſe,

caſe, chargeth men to *commune with their owne hearts*, *Pſal.*4.4. How can men *draw neere vnto God in the full aſſurance of faith*, if they will not bee at the paines to examine themſelues? *Heb.* 10. 22. Or how ſhall wee euer *know that wee are of God*, or attaine vnto any *confidence of faith*, as we ought to do? 1.*Ioh.*5.19 .*Epheſ.*3.12.

How fearefully this point of ſound tryall is neglected, and how miſerably moſt men are deceiued for want of it, may appeare by this obſeruation, which may vſually bee

made of men in the moſt places, *viz.* that many that are carnall men, ſay they are godly; and many that are godly men, ſay they are but carnall: Beſides that a multitude of men, both good and bad, liue in ſecurity; the one not caring to get out of ſo woefull an eſtate; and the other not regarding the riches of Aſſurance.

The cauſes of this miſerable ſecurity, may bee obſerued and noted both in wicked & in godly men.

In wicked men theſe things may bee eaſily diſcerned.

1. A

1. A lothneſſe to examine themſelues and try their eſtates exactly, for feare leſt they ſhould find that they are not in a good eſtate: Their hearts ſecretly condemne them, and they thinke, if they ſhould take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them; and therefore they rather chooſe to liue in that doubtfull eſtate, then to bee put out of doubt, and made to know, that they haue yet no right to the kingdome of heauen; neuer conſidering

Why wicked men neglect the triall of their eſtates.
1. Becauſe they are afraid all is not wel.

that the knowledge of our misery may be one degree to get out of it.

2. They are sloth full.

2. In such as see all is not well with them: the cause is *slothfulnesse*, mingled with horrible *presumption*; they had rather weare out their daies in danger, then bee at the paines to vse the meanes for their owne repentance and reformation: They will wretchlesly put it to the venture.

3. They rest vpon the common hope

3. Others will aduenture vpon their *common hope of mercy*: They haue certaine generall confused apprehensions of mercy

cy in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and ſo miſerably periſh: their hopes proving, but *as the houſe of the ſpider*; and, the imaginarie mercy failing them, they die either as ſtockes, without ſence; or as *Iudas*, in horrible deſpaire.

Or 4. vpon their outward profeſſion of Religion.

4. Others reſt themſelues vpon their outward *profeſſion of Religion*, and ſome generall things wrought in them, and the good opinion others haue

of them, and ſo being ſomewhat *neere the kingdome of God*, they are content to reſt there, as the Iſraelits did neere *Canaan*, though they neuer poſſeſſed it. Wee ſee many thinke, there needs no more to be ſure they are in a good condition, then to heare Sermons, and abſtaine from groſſe outward prophaneneſſe, and to bee well reputed of among the godly, &c. pleaſing themſelues with the *ſhew of godlineſſe*, though as yet they *deny the power of it*, as hauing attained no other righteouſneſſe, then

then the righteousnesse of the Scribes and Pharises.

5. In multitudes of men there are seated euill opinions about assurance: They thinke either it is *impossible* to be had, or it is *needlesse*, or it is *presumption* to seeke it.

Or 5. they haue euill opinions about Assurance.

6. All wicked men are hindred by their *beloued sinnes*, which they are not willing to part with, but of purpose forbeare the care of heauen, that they may the more securely liue in sinne.

6. They are letted by their beloued sinnes

Thus of wicked men: It is true also, that many godly Christians haue

Why some that are godly, neglect, the triall of their estates.

. Euill opinions.

beene, and are extremely faulty in neglecting the triall of their estates, and their Assurance: and the causes of this negligence in them are diuers: As

1. Some are so much *mis-led* by the surmises of their owne hearts, that they thinke that Assurance would breed security, and that it is a better way to keepe their owne hearts humble, to be somewhat doubtfull: not knowing, that vnbeleefe is the chiefe cause of slothfulnesse and security; and that the assurance of faith is the chiefe meanes to purge

purge the heart, and quiet the ſoule, and workes effectually in all the duties of loue.

2. In the moſt, *Ignorance* of their owne gifts and Gods promiſes, is the cauſe: for if Chriſtians did ſee diſtinctly, how far the Lord had brought them by his grace, and withall did behold the euidences of their faith, and hope in Gods promiſes, they could not faile of comfort, & eſtabliſhment of heart.

2. Ignorance.

3. *Smothering of doubts* and temptations, is a great let in many: Diuers Chriſtians

3. Smothering of doubts and temptations.

tians are ſecretly, and daily aſſaulted with certaine ſtrange doubts; which if they did propound, and get ſound anſwer vnto, their hearts would heale within them, and the work of faith proſper.

They are wicked ouermuch.

4. Some Chriſtians are kept without Aſſurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods ſeruice: They *are wicked ouermuch*; whereas if they would ſtudy thoſe Scriptures, that ſhew how graciouſly the Lord ſtands inclined toward his people, notwithſtanding their

their daily wants, their hearts would bee much eaſed, and their minds cleerly reſolued to truſt vpon the euerlaſting mercies of their God.

5. In ſome, the cauſe is found in the diſeaſe of their bodies: *Melancholy*, when it is growne to a diſeaſe, is a moſt ſtiffe and pertinacious aduerſarie to Comfort and Aſſurance: It doth fill the heart with ſo many ſad conceits and fancies, and is a humor ſo vnteachable, that comfort for the moſt part is as water ſpilt vpon the ground: And the more difficult it is

5. Melancholy.

is to remoue this let, becauſe vſually the parties poſſeſt by this humour, are ſo far from ſeeking helpe, that they will not bee perſwaded that they are troubled with any ſuch diſeaſe.

6. Paſſions

6. Some Chriſtians are hindred by their owne *Paſſions*; they are ſo froward and vnquiet in their diſpoſitions, that their hearts are daily lifted off from the benefit of ſettled Aſſurance by their owne habituall diſcontents: Frowardneſſe is a miſchieuous diſtemper, that weakens both body and minde; and aſſurance and ſtrength of faith,

faith, ſeldome dwels in an vnquiet minde.

7. Others want aſſurance, becauſe they *neglect the meanes of Aſſurance*: they do not *try all things, and keep that which is good*; or *they call not vpon God* daily, feruently, and conſtantly, to giue them the *ſpirit of reuelation*, to ſhew them *the hope of their Calling*, and their glorious Inheritance, *Ephe.* 1.18,19.

7 Neglect of the meanes.

8. *A barren life* is an vncomfortable life: and contrarywiſe, to *abound in good workes*, hath ſtedfaſtneſſe, and a ſecret reſt of heart, as an vnſeparable com-

8. A barren life.

1 Cor. 15. 58.

companion of it.

9. Too much loue of earthly things.

9. The *loue of earthly things* is another great impediment: many Profeſſors haue their thoughts and cares ſo eaten vp with worldlineſſe, that they cannot ſeriouſly ſeek Gods Kingdome, nor conſtantly hold out in any courſe for the attainement of Aſſurance: This degree of faith requires ſome degree of the contempt of the world.

10. Secret ſinne.

10. In ſome, there lodgeth ſome *ſecret ſinne*, which they know, and do not iudge themſelues for, and doth daily preuaile in them;

them; and this either keeps out faith, or keepes it downe in the cradle, that it can get no ſtrength. When I ſay *ſecret ſinnes*, I mean ſecret from others, not from themſelues. For ſinnes of meere ignorance God doth not ſcourge in his ſeruants ſo, as to withhold his graces from them.

CHAP.

CHAP. I.

Containing the ſignes of open wicked men.

THE tryall of the eſtates of all ſorts of Chriſtians, may bee performed by examining themſelues by two ſorts of ſignes; ſome are ſuch as

as deſcribe the wicked man, and ſome ſuch as deſcribe the godly man; and of the tryall of the godly man, I haue intreated before. Wicked men in the Church are not all of a ſort: for ſome are manifeſtly prophane and careleſſe of the Kingdome of God; and ſome are in outward ſhew, ſuch as profeſſe the ſeeking of Gods Kingdome, but yet in deed and in heart are without God and without Chriſt, and ſuch are all Hypoctites. Wicked men of the firſt ſort, are diſcerned by ſuch markes as theſe: and ſo he

he is a wicked man,

1. That can ſpend whole dayes or weekes *without ſeeking after God*, or Chriſt, that accounts it no part of his care to looke after God, or any ſecret acquaintance or communion with God in Ieſus Chriſt, that liues, as the Apoſtle ſayth, *without God, and without Chriſt*, and therefore *without hope* in the world: that ſeldome or neuer thinkes ſeriouſly of God, *Epheſ.* 2. 12.

1. Hee is a wicked man, 1. That liues without God.

2. That continually ſhuns and ſtriues to auoyd the company and ſociety of ſuch as feare God, and

2. That auoids the ſociety of the godly.

in

in his heart loues not ſuch as be religious, and make conſcience of their wayes: This man is certainely in *darkeneſſe*, that *hates* Gods children, as the Apoſtle *Iohn* often ſhewes in his firſt Epiſtle; eſpecially when he hates them, becauſe they follow goodneſſe.

3. That *ſauours* only *the things of the fleſh*, that finds a taſte and relliſh only in earthly things, that placeth al his contentment in the things of this life: *Rom.* 8. 1. *Ioh.* 2. 15.

3. That ſauours only earthly things.

4. That is vncapeable and *vnteachable* in the things

things of God, and godlineſſe, hauing the Goſpell and the glory of Religion hid from his heart, ſo as he ſees nothing in the Kingdome of Ieſus Chriſt to be admired, and deſired of him, and when he enioyes the meanes, cannot diſcerne the things of God, 1.*Cor*.2.

4. That is, diſcerns not the things of God.

5 That willingly *haunts with wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, *Pſal*.50. 2.*Cor*.6.

5. That ſorts with wicked men.

6. That of malice perſecuteth the Truth.

6. That of malice perſecuteth and reprocheth & deſpighteth the knowne Truth,

Truth, ſpeaking euill of the good way of God, which hee himſelfe hath knowne, and acknowledged before, *Heb.*10.

7. That hath in him thoughts of *Atheiſme* raigning, conceiuing vile things of God, without ſorrow or trouble of heart for them, or rather deſiring he could proue them to be true, wiſhing there were no God at all, *Pſalme* 14.1.

7. That allows himſelfe in Atheiſticall thoughts.

8. That calls not vpon the name of the Lord, who is ſuch a one, as wholy neglects this ſeruice of God in himſelfe and his Fa-

8. That calls not vpon God

Family, vnleſſe it bee for faſhions ſake, without care or vnderſtanding, *Pſalme* 14.4.

9. That is not chaſtened of God.

9. That was neuer chaſtned of the Lord: For they are baſtards and not ſons, *Heb.* 12.

10. That neuer examines himſelfe in known ſinne.

10. That can ſpend his dayes without examining himſelfe, whether Ieſus Chriſt bee in him or not: That mindes it not to bee ſure, that he is in the faith, 2. *Cor.* 13.5. *Ioh.* 17.3.

11. That applauds himſelfe in known ſinne.

11. That flattereth himſelfe in his owne eyes, when hee is threatned for ſin, and *bleſſeth himſelfe in his heart, when his iniquity*

is

is found worthy to bee hated, Pſal.36.1,2.Deut.29.19.

12. That ſecretly lothes, and contemnes, and in his heart conſtantly frets at the Word, when it is conſcionably and powerfully preached, that findes in the good word of God *a deadly ſauour,* 2.*Cor*.2.15.

12. That lothes the Word of God conſtantly.

13. That liues in hypocriſie, and knowes he diſſembles conſtantly in the ſeruice of God, and doth not deſire to leaue it, nor take any courſe to reſiſt it, or humble his ſoule in ſecret for it.

13. That allowes himſelf in Hypocriſie

14. That *deſires not the knowledge of Gods wayes,*

14. That refuſeth knowlege.

and seriously accounts good courses to be vnprofitable courses, *Iob* 21. 14, 15, 16.

15. That in great distresses humbles not himselfe.

15. That hauing the hand of God vpon him, & liues in sorrow and misery, & yet neuer seekes to God, nor humbles his soule before God, nor acknowledgeth Gods hand, or if he doe, doth not labour to make his peace with God, 2. *Cor.* 7. 10. *Ier.* 5. 2, 3.

16. That cares not for the afflictions of the godly.

16. That cannot be touched with compassion, or care for the afflictions of the Church and people of God, *Amos* 6. 5. and is merciless, *Mat.* 25. *Iam.* 2. 1. *Ioh.* 3.

17. That

17. That hath no desire to be taught to doe good, but either cares not for Heauen and godlinesse, or thinkes himselfe wise enough to finde the way without asking, *Psalme* 36. 1, 3.

17. That will not vnderstand to do good.

18. That is not affected with feare or sorrow vnder spirituall iudgements, such as the famin of the Word, absence of God, hardnesse of heart, or the like.

18. That is insensible of spirituall Iudgements.

19. That is a customary swearer, and repents not of it: God threatens he will not iustifie such offenders, but pursue them as his enemies, *Com.* 3.

19. That is an ordinary swearer.

20. That is careleſſe of Gods Sabbaths.

20. That makes not conſcience to keepe Gods Sabbath: for God hath giuen the *Sabbath as a ſigne* between him and the people in the point of their *Sanctification*: ſo, hee that cares not to prophane the Sabbath, by that ſigne is known to be none of Gods people, *Exod.* 31.

21. That is a worker of iniquity.

21. That not only commits ſinnes againſt his knowledge, but ſerues ſin, and is *a worker of iniquity*, loues it, defends it, and reſolues to continue in it, & placeth his felicity in it.

22. That beleeues not in Chriſt.

22. That *beleeues not in the Sonne of God*, as they do not,

not, that either deny his comming in the flesh, or his person, or his offices, or else rest not vpon him for life and happinesse, *Marke* 16. *Iohn* 3.17. 1. *Iohn* 4.

23. That in any one particular sinne, knowing it to be a sinne, *hates to be reformed*, Psal. 50.

23. That hates to be reformed.

24. That hath not the Spirit of Christ. For *if any man haue not the Spirit of Christ, the same is not his*, Rom. 8.

24. That hath not the Spirit of Christ.

25. That cannot *forgiue his enemies*, nor pray for them that hate him, and wrong him, *Mat. 6.* For if men forgiue not vnto men

25. That cannot forgiue his enemies.

their treſpaſſes, neither will God forgiue them their ſins, as is likewiſe ſhewed by the parable, *Mat.* 18.32.

26. That loues not God, and ſhewes it,

26. That loues not God.

1. By an habituall forgetfulnes of God, of which before.

2. By his vnwillingnes to doe Gods worke, his commandemēts being alwaies *grieuous* vnto him, and it *ſeeming euill to him to ſerue the Lord*, 1. Ioh. 5. 3.

3. By inſenſibleneſſe of the diſhonor of God.

4. *By louing his pleaſures*, or profits, more then God.

27. That feares not God, and

27. That feare not God.

and ſhewes it,

1. By not caring for Gods diſpleaſure, ſo hee might eſcape Gods puniſhment.

2. By comming into Gods preſence conſtantly, without any awfull regard of Gods Maieſty.

3. By ſinning in ſecret withall ſecurity, being onely careſull to auoide the eyes of men.

4. By contempt of the threatnings of God in his Word.

28. That is *dead in treſpaſses and ſinnes*, Epheſ. 2. 1, 2. that can be guilty of many and monſtrous crimes,

28. That is dead in ſinne.

and that as if hee were a dead man, continues vnder the burthen of them without sorrow, or feare, or remorce, or care of amendment, *Ephes.* 2. 1.

29. That is guilty of any of his sinnes in the Apostles Catalogue.

29. The Apostle *Paul* puts a number of offenders in diuers grose sinnes into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the Kingdom of Heauen, 1. *Cor.* 6. 9 Fornicatours, Idolaters, Adulterers, the Effeminate, Sodomites, Theeues, Couetous persons, Drunkards, Reuilers, and Extortioners: and so in the *Gal.*

30. All

30. All thoſe that *cãnot repent*, that is ſuch as cannot pray, nor cõfeſſe their ſins to God, nor bewaile them, nor any way ſet themſelues ſoundly to reforme them.

30. That cannot repent.

CHAP. II.

Containing the ſignes of Hypocrites.

THus of the markes of notorious and wicked men: The ſignes by which hypocrites may be known, follow, and theſe are of two ſorts.

Firſt, ſuch as deſcribe them ſo, that themſelues

2. ſorts of theſe ſignes

may thereby know themselues.

Secondly, such as giue occasion to men to feare their soundnes, and shew, that they are likely to fall away, though for the present they make shew and profession of Religion, and doe escape much of that filthinesse, which is in the outward liues of others.

For the first, these are the signes of an hypocrite.

13 Signes of hypocrites.

1. To professe Gods Couenant with his mouth; and deny it in his workes, *Psal.* 50. 16.

2. To do his workes of purpose to be seen of men;

when

when hee might conceale the knowledge of them, & doth this of purpose chiefly, because he would haue the praise and applause of men, not seeking the approbation, or praise of God, *Mat. 6. Rom. 2. 26.*

3. To make cleane the out-side of the platter, and let the inside be foule: To bee like a painted sepulchre: To auoide apparant outward faults, and yet to harbour a world of wickednesse in his heart, without any true repentance for it, *Math.* 23.

4. To censure small matters in others, and be guilty

guilty of great crimes himselfe: To see a moate in another mans eye, and not care to cast out the beame in his owne eyes, *Math.7.*

5. To pretend care of piety towards God, and yet be vnmercifull to men; or neglect works of mercy to the poore, that hee is able to do, and yet vnconscionably omits it, *Iam.*1. 26.

6. To require many things of others in their practice; and yet make no conscience of observing them in his owne practice: To *binde heauy burthens vpon other mens shoulders,*

ſhoulders, and not to touch them with his owne finger, Math.23.

7. To arrogate to himſelfe the titles of godlineſſe, and yet enuy and hate goodneſſe in others, and to endeuour to hinder them, or oppoſe them, that would *enter into the Kingdome of heauen, Math.23.*

8. To praiſe the dead, or the abſent ſeruants of God, and yet deſpiſe and perſecute ſuch of Gods faithfull ſeruants, as are ſet ouer them, and to diſobey them, *Math.23.*

9. To ſpeake faire to mens faces, and behinde their

their backes to reuile and ſlander them.

10. To draw neere to God with his lips, when his heart is far from him: In the daily ſeruice of God to allow himſelfe in the habite of diſtractions, making no conſcience to worſhip God in his ſpirit, *Eſay* 28.

11. Neuer in ſecret to make conſcience of prayer to God; and not to cry to God, except it be in ſickeneſſe, or great aduerſity; diſ-regarding prayer in health, and proſperity, *Iob*. 17.9, 10.

12. With prophaneneſſe

neſſe to neglect Gods commandements, and to be onely diligent to vrge & obſerue mens precepts, or the traditions of men, *Math.* 15.

13. To puniſh, or reproue ſinne in ſome, becauſe he hates them; or to forbeare reproofes or puniſhments of others, becauſe he feares or fauours them.

CHAP.

CHAP. III.

Containing the ſignes of ſuch as are likely to bee vnſound, and will not hold out.

THus of the firſt ſort of ſignes of Hypocrites: Now follow ſuch probable ſignes of hypocrites, as men may take notice of, and doe vſually foreſhew their falling away at length, though for the preſent they make great ſhewes. Amongſt them then that make profeſſion of Religion aboue the com-

16. Signes of an vnſound Profeſſor.

common ſort of people; theſe are likely to bee vnfound, and not hold out.

1. That ioyne not themſelues to Gods people, but forbeare conſtantly, or forſake apparantly their fellowſhip, *Heb.* 10.24.

2. That are not carefull and deſirous to reforme their houſholds, & to ſet vp Gods worſhip in their Families; that are good abroad, but practiſe not godlineſſe at home.

3. That cuſtomarily liue in any ſinne knowne to bee ſo to themſelues, without ſorrow, or amendment, whether it be in their particular

ticular Calling, or generall Conuerſation.

4. That conſtantly and with delight chooſe out vngodly men to bee their chiefe companions and friends.

5. That are wilfull in the vſe of the vanities of the world, and will not be reclaimed from their exceſſes, or offences that way.

6. That are ſtiffe-necked, and will not abide reproofe and admonition, but ſhew themſelues conceited, and ſelfe-willed.

7. That are full of raſh zeale, and ſhew it by paſſions,

ſions, and violent furies about leſſer matters, and yet haue ſome notable faults in themſelues, wich they make no conſcience of.

8. That are ſwift to ſpeake, and full of words, and forward to expreſſe their maſterlike conceits, when they neither haue calling, nor fitneſſe, or power of the holy Ghoſt. The language of an humble Chriſtian, that hath true grace, differs wonderfully from the empty and impertinent language of the hypocrite, who is ſeldome aſſiſted with efficacie

cacie of matter.

9. That liues inordinately, being idle, and attends not the labours of a lawfull Calling, that is found ordinarily in his neighbours house, and is apparantly negligent and slothfull in the duties of his Calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conuersation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meanneſſe of their

place,

place, or becauſe the world contemnes them, though without cauſe, & though there be no iuſt exception againſt their ſincerity. They that haue Religion *in reſpect of perſons*, loue not any for Religions ſake.

12. That liue cuſtomarily in the ſinne of ſwearing, or lying.

13. That is careleſſe of the *ſanctification* of Gods Sabbath.

14. That hath had no maner of affliction of ſpirit for particular ſinnes.

15. That is pertinacious in the defence of gainfull and

and delightfull ſinnes.

16. That confirmes himſelfe in the cuſtomary neglect of ſome of Gods Ordinances altogether, either publike, or priuate.

CHAP. IIII.

Shewing vnto the wicked the hope to bee ſaued, if the fault bee not in himſelfe.

HItherto of the ſignes of wicked men, who muſt bee perſwaded to abide the triall without deſpaire; for the ſignes doe not ſhew them, that they can-

cannot be saued; but onely, that for the present they are not in the estate of saluation *actually*, which though it may, and ought to be grieuous vnto them, to consider in what fearefull misery and sinne they liue in: yet they haue reason to know and beleeue, that they *may bee saued* as well as others: yea, the acknowledgement of their misery is one step to saluation.

Now that wicked men may not die, but take a course to bee saued, two things are by them to bee attended: first, the *argu-*

ments

Arguméts of hope.

ments of hope, that prooue they *may bee* ſaued, and that there is a *remedy* for their miſery. Secondly, the *rules*, that ſhew them what they muſt do, which being done, they may bee *certaine* of their ſaluation.

For the firſt, that they be ſaued, theſe things may hopefully aſſure:

1. Gods oath.

1. That *God hath ſworn*, that *hee deſires not that the wicked ſhould die, but rather that hee ſhould turne from his euill waies, and liue*, *Ezech.* 18. 21.

2. Gods patience.

2. That *God* hath with ſingular *patience* borne with him all this while, and

and hath not laid him beneath for all his sinnes, who long since deserued Hell; and the Lord hath taught it too, that hee is *patient, that men might repent and bee saued, Rom.*2.4. 2.*Pet.* 3.9.

3. That *God offers his grace to all,* and hath made no exception against any particular man, and therefore why shouldest thou except thy selfe from saluation, when Gods grace is tendered to thee as well as others? God sends his *Gospell to euery creature,* euen to all Nations, *Mark.*16.13.

3. The offer of grace to all.

4. Sufficient ſatisfaction made by Chriſt.

4. That *God hath ſent his owne Sonne* to be a *ſufficient ſacrifice* and *propitiation* for the ſinnes *of all men*: Hee *is the Lambe of God, that taketh away the ſinnes of the world*, *Ioh.*1. *Rom.*3.25. 1.*Ioh.*2.1. and *in him is God well pleaſed*, and would haue all men know, that hee is content to take ſatiſfaction from Chriſt, *Math.*3.17.

5. The meanes continued

5. That God hath placed them in the viſible Church, and doth yet continue the meanes that is *able to ſaue their ſoules*, *Act.*20.32. *Iam.*1.21.

6. That God hath declared

clared himſelfe concerning ſinne, that there is one onely ſinne that in it ſelfe is ſimply vnpardonable; All the reſt may bee forgiuen.

6. One onely ſin ſimply vnpardonable.

7. That God hath ſaued as great ſinners as they, ſuch as were *Manaſſes*, *Mary Magdalene*, *Dauid*, *Paul*: Many amongſt the *Corinthians* were fornicators, drunkards, raylors, and the like, yet were *iuſtified, ſanctified, and ſaued*, 1.*Cor*.9.10, 11. And theſe haue *obtained mercy, that in thē Ieſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould*

7. As great ſinners ſaued.

afterwards beleeue to euer-laſting life, 1.*Tim.*1.13,16.

CHAP. V.

Shewing how faith may bee gotten.

THE rules of direction follow. This then is the queſtion: What ſhould a man doe, that he may be ſure of his ſaluation, the man, I ſay, that for the preſent doth not finde the grace of Chriſt in his heart? I anſwer: That his principall care muſt bee to vſe all meanes to get the graces of the godly Chriſtian

tian formed in his heart: And herein the Lord hath ſhewed vnto men ſingular mercy, that as hee hath ſhewed wayes in his *word*, how his ſeruants may *diſcerne* the graces, that are as ſo many *ſignes* & pledges of Gods loue, and their own ſaluation; ſo hath hee in the ſame Word laid downe cleere *directions*, that ſhew how euery grace may bee attained and formed, and nouriſhed in the hearts of men.

Queſt. And firſt I will beginne with faith, & the Queſtion is: What ſhould a man do, that he might attain faith?

Ans. He that would beleeue, must obserue these rules.

1. He must consider of Gods promises.

1. Hee must in the first place betake himselfe to Gods *promises*: For without the promise of grace it is vnpossible, faith should euer be formed aright in a man, hee must labour to see what the Lord saith distinctly vnto sinners: I will instance in that one promise, *Ioh.* 3. 16. *God so loued the world, that hee sent his onely begotten Son, that whosoeuer beleeueth in him, should not perish, but haue life euerlasting*: Now his care must bee, seriously to marke, and cleerely to vnderstand

derstand Gods meaning, which in this promise is to assure saluation to any in the world, that will beleeue in Christ.

2. Hee must then consider *Gods commandement* concerning faith, that God doth require him to beleeue, and is so farre from being displeased with him for beleeuing in Christ, that for this cause hee will damne him in Hell, if hee beleeue not, *Ioh.* 3.17. 1. *Ioh.* 3.23. Hee doth as exactly require vs to relye vpon this course of saluation by Iesus Christ, as hee doth require any thing of vs in

2. He must take notice of Gods cómandement to beleeue.

the Morall Law: and as we ought not to sweare, or commit adultery, or steale; so ought we not to dare to liue without beleefe in Iesus Christ.

3. He must pray for faith.

3. Hee must pray heartily to God to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God, Eph.* 2.8. Hee should pray ouer the promises, and beseech God to incline his heart to rest vpon them, as the best treasures in the world: cry vnto the Lord, *Lord help my vnbeleefe.*

4. Hee must absolutely lay aside all thought of his

owne righteouſneſſe by the workes of the Law, and look onely to Ieſus Chriſt, and the *righteouſneſſe in him*, elſe hee will *faile of the righteouſneſſe of God*, *Rom.* 10.3.

4. He muſt renounce his owne righteouſneſſe.

5. Hee muſt waite vpon the powerfull *Preaching of the Goſpell*, as the onely outward *ordinary meanes* to beget faith, offering his ſoule daily vnto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the Miniſterie of the Word, knowing that from this

5. He muſt waite vpō the Word preached.

Ordinance of God, hee is to expect the *gift of faith*: Hee ſhould betake himſelfe to it, with reſolution to waite with daily expectation, till the Lord bee pleaſed to *ſend the Holy Ghoſt* into his heart: And this is a generall rule for this, and all other graces of the Spirit: as men loue their owne ſoules, ſo they muſt prouide to liue where the Word of God is preached conſtantly, & in the power of it: for from thence they ſhall receiue vnſpeakeable help and furtherance in all the wayes of God, *Rom.*10.14.

CHAP.

CHAP. VI.

Shewing how true humiliation may be attained.

THVS of faith: In the next place he must labor for true and sound humiliation for his sinnes: and to this end hee must distinctly striue to get formed in him two things: 1. Pouerty of spirit, 2. godly sorrow, for to these two belong all the branches of true humiliation.

For the attaining of spirituall pouerty, these rules are of great vse:

1. Gather a Catalogue of thy sins, either by memory,

First, make a Catalogue of

of thy ſinnes, which thou maiſt do either by memory or by booke: By memory thus: Goe aſide, ſet thy ſoule before the Lord, as if thou wereſt preſently to be iudged of him; call to minde particularly, whatſoeuer thou canſt remember by thy ſelfe; conſider thy wants, thy Omiſſions, and Commiſſions of euill, in youth or riper age: in heart, or life, in things that concerne God, or men, or thy owne ſoule, and diſpoſition, thoughts, affections, words, or deedes. Thou maiſt then ſee an Army of rebellious euils thou haſt beene

beene guilty of. By book thus? Procure theethe labour of ſome reuerend Diuine, that hath briefely gathered the ſins of euery Commandement, and from thence gather out ſo many ſins, as thou knoweſt by thy ſelfe that thou haſt beene guilty of: Lay thoſe ſins dayly before thy conſcience, and conſider how many wayes thou haſt made thy ſelfe guilty.

Or by booke.

Secondly, conſider then the Iuſtice of God, how he hateth all ſinne, which thou maiſt be aſſured of, if thou remember how hee plagued our firſt Parents, the

2. conſider Gods Iuſtice.

the old World, Sodome, & Gomorrha: how fearefully he neglected the Gentiles, caſt off the Iewes, yea how he *ſpared not his owne Son* Ieſus Chriſt, when he became a ſurety for other mens ſinnes.

3. Thinke of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curſes which are denounced euery where in Scripture againſt ſuch offences as thou art guilty of.

4. Remember thy latter end.

Fourthly, force vpon thy ſelfe the remembrance of thy latter end, and thy appearance before *the tribunall ſeate* of Chriſt, *to receiue*

ceiue according to all that thou haſt done in thy fleſh.

Fifthly, obſerue with what iudgements the Lord euery day fights againſt wicked men, in all parts of the world, ſometimes by common Plagues, ſometimes by ſpeciall and particular calamities. 5. Obſerue Gods Iudgements vpon the wicked.

Sixtly, aboue all things, marke with all thy heart Gods goodneſſe to thee in particular; in during all this at thy hands, his bleſſings of all ſorts dayly beſtowed vpon thee, chiefely his mercy offered to thee in Ieſus Chriſt, that can be content to forgiue thee all thy 6. Eſpecially Gods goodneſſe to thee.

thy debts, so thou be sorry, and weary of offending. Nothing can more breake thy heart, then to obserue how God dealeth with thee, euen with thee in particular, that hast deserued so much euill at his hands.

7. Try thy self by the signes.

Seuenthly, try thy selfe by a particular examination of thy owne estate, by euery particular of the signes of Gods children, and then thou maist see, what a poore creature thou art, what shew soeuer thou makest in the world, and what naturall gifts or praises soeuer thou hast; for

for then thou ſhalt finde, how exceeding empty thy heart is of ſollid gifts, and the beſt graces, and that many a poore creature, that maketh little ſhew in the world, hath a heart better graced by farre then thine.

Eighthly, thou muſt beg heartily an humble heart of God, and a greater diſcerning of thine own vileneſſe. The Lord will bee ſought vnto, & he is ready to be foũd, if thou ſeek him conſtantly and diligently: It is not a ſmall worke to breake the pride and ſtonineſſe of thy heart. It needes

8. Beg an humble heart of God.

needes power from aboue.

9. Liue vnder a searching ministery.

Ninthly, prouide to liue, if it may be, vnder a forceable ministry: where thou maist heare such doctrine dayly, as will search thy heart, & ransacke thy life; where thou maist feele the Word of God goe downe into thy heart and reines.

10. Watch against the things thou art naturally proud of.

Tenthly, marke what things they are, which by nature thou art proud of, and labour seriously both by arguments & restraint, to alienate thy affections from them: In particular, take heed of the snare that is in gay clothes, delicious fare,

fare, worldly titles, and the like.

Eleuenthly, ſhun and auoide with deteſtation the flatterer, and ſeeke vnto thee a righteous companion, that may ſmite thee for thy faylings, and *reproue thee, and not hate thee in his heart.*

11. Auoide the flatterer.

Twelfthly, labour to keepe in thy memory and thoughts, 6. or 8. or more, or fewer of thy faults, that thou wouldſt bee more aſhamed off, and thou haſt more offended in, & compel thy ſelf daily to remember them: this will wonderfully do thee good, and tame

12. Thinke ſtill of ſom of thy worſt fruits.

tame thy pride, and make thee more meeke & more tractable, and mercifull, all the day after thou hast duely thought of them.

Thus of the way how to get thy spirit to bee truely poore and humble.

Quest. The next question is, what a man should doe to get a soft heart, and true godly sorrow, that hee might bee able to mourne for his sinnes, before God.

Ans. 1. Cõsider Gods promise about a soft hart.

1. He must first consider of Gods promises, who hath bound himselfe by couenant *to take away the stony heart, & giue a heart of flesh* vnto them that seek vnto

to him for it, *Ez.*36.26,32.

2. He muſt dayly in the beſt words he can, keepe a conſtant courſe in the confeſſion of his ſinnes before God, begging of God with al importunity this mercy, that hee would melt, and ſoften his heart, & reſolue, that he would neuer ſtand before the Lord, but hee would remember this petition, alwayes iudging himſelfe, giuing glory to God: It may bee the Lord will heare at the firſt, or ſecond time of prayer, but if he do not, thou muſt reſolue to watch and pray ſtill, without limiting God to the time

2. Dayly confeſſe thy ſins to God,

And beg ſorrow.

time of effecting thy desire, as knowing that it ought not to seeme grieuous vnto thee, that the LORD doth not presently worke what thou prayest for, considering how long the Lord hath called vpon thee, and thou didst not answere, and withall the Lord is well pleased with these preparations in thy heart, and accepts thy endeuour to moum because thou canst not mourne.

3. Be thākfull for euery mercy in prayer.

3. Hee must obserue how the Lord deales with him in prayer, and be sure with all thankefulnesse to ac-

acknowledge any mercy God ſhewes him in prayer, as if hee make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he finde his heart in any degree to melt, hee ſhould bee wonderfull thankefull, if he can get but one teare in prayer, or that he find his heart in any degree to melt: and this obſeruation of Gods goodneſſe letting him know, that hee regards his particular requeſts, will melt his heart indeed further, and perhaps ſet him all on a flame in deſires to praiſe

praiſe God, and to abaſe himſelfe euen to the duſt before the Lord, *Hoſh.*3.5. 1.*Theſſ.*5.

4. Acknowlege thy faults to others.

4. That Rule of the Apoſtle *Iames* is ſometimes of ſingular vſe in this caſe of breeding ſoftneſſe of heart, and that is *acknowledging your ſinnes one to another*, when in ſecret we make our moanes to wiſe & mercifull Chriſtians, and ſhame our ſelues for our ſpeciall offences, it many times hath melting of heart ioyned with it: ſo as that heart, that before ſeemed hardened and dry, now eaſily diſſolues into

into teares, *Iam.*5.

5. To go into the *house of mourning* may bee in this case profitable: resort to such as be in sorrow for the hand of GOD vpon them, especially such as mourne through the affliction of their Spirits: Conuerse with humble & tender-hearted Christians, *Eccles.*7.

5. Go into the house of mourning.

6. In all the seruices of God be sure to *draw neere to God*, and keep thy minde from *distraction* and hypocrisie: The Sunne cannot haue such force to melt the waxe, as the beames of Gods presence haue to

6. Take heed of distraction in Gods seruice.

melt the heart, *Iam.*4.6,7.

7. Studie the tenth Commandement.

7. The Apoſtle *Paul* being a ſturdy Phariſe, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *hee muſt not luſt:* The knowledge and conſideration of the abundance of ſinne-guiltineſſe hee had drawne vpon himſelfe, by the inward fruits of his euill nature, kil'd him out-right, brake his pride, and mortified him, as hee at large repeates, *Rom.*7.

8. Remember the ſorrowes of Chriſt for thy ſin.

8. Remember the Paſſion of thy Saviour, the pouerty, baniſhment, ignominy

nominy, temptations; the apprehension, forsaking, arraignement, condemning, and cruell death, which hee suffered for thy sinnes: *Looke vpon him that was pierced for thy sake, Zach.*12. 12.

9. If of thy selfe thou canst not yet attaine vnto sorrow for thy sinnes, get some godly Christian, that is endued with the gift of prayer, to ioyne with thee in priuate, that so the Lord may bee pleased to grant in heauen, what we of him doe aske on earth.

9. Get others to pray for thee.

10. Lastly, If al other means faile, then set a day apart

10. Vse fasting.

by fasting; for the day of a fast was called the day of *afflicting, or humbling the soule, Leu.* 16. both because it was the maine duety to bee striuen after on that day, and besides, because the Lord vsually did blesse his owne Ordinance so, as he gaue an humbled heart to those, that sought it of him.

CHAP.

CHAP. VII.

Shewing how the Spirit of Adoption may bee attained, and alſo how the ſeuerall gifts of the Spirit may be framed in vs.

THus of humiliation: It followeth that I ſhew how hee may attaine to the other ſacred gifts, which are markes of a godly man: as in the firſt ſort of gifts, how hee may attaine to the loue of the Word, the gift of Prayer, the feare of God, the loue of his enemies, and the deſire of the comming of

Chriſt: But before I enter vpon theſe, it is neceſſarie to ſhew him how hee may attain the Spirit of Adoption, which is neceſſarie for theſe and all other graces.

Queſt. How the Spirit of Adoption may bee had.

And concerning the Spirit of Adoption, if any aske how it may be obtained: Or rather, how it may bee ſtirred vp in vs, that we may feele his working in vs?

Anſ. 1. He muſt pray for it

I anſwer, that hee is had and ſtirred vp by inuocation: God is pleaſed to declare himſelfe willing, and ready to beſtow his holy Spirit vpon men, if

they

they aske him of him by hearty prayer: Hee that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne* to be giuen into our hearts, *Gal.*4.7. And this our Sauiour Chriſt aſſures vnto vs in the Parable, *Luke* 11.

9. *And I ſay vnto you, Aske, and it ſhall be giuen you: Seeke, and yee ſhall finde: Knock, and it ſhall be opened vnto you.*

10. *For euery one that asketh, receiueth, and he that ſeeketh, findeth, and to him, that knocketh, it ſhall be opened.*

11. *If a ſonne ſhall*

aske bread of any of you, that is a father, will hee giue him a ſtone? Or if hee aske a fiſh, will hee for a fiſh, giue him a Serpent?

12. *Or if hee aske an Egge, will hee giue him a Scorpion?*

13. *If yee then, which are euill, can giue good gifts vnto your children, how much more ſhall your heauenly Father giue the Holy Ghoſt to them, that deſire him?*

2. Waite vpō Preaching.

2. We muſt waite vpon the preaching of the Goſpell, where the Holy Ghoſt vſually falls vpon the

the hearts of men.

3. When wee feele the motions of the Spirit knocking at our hearts, or any way ſurpriſing vs, wee muſt with all readineſſe open the doores of our hearts, that the King of Glory by his Spirit may enter into vs.

3. Cheriſh the motions of the Spirit.

The next queſtion is then, what we ſhould do to get and preſerue in vs the conſtant loue to the VVord?

Queſt. How wee may get a loue to the Word.

1. The anſwer is: firſt, that we ſhould ſeeke to ſettle our ſelues vnder the powerfull preaching of the Word; euen ſuch a Mi-

Anſ. 1. Settle vnder a powerfull Miniſtery.

niſtery as doth ſet out the glory of the Truth, and of the Kingdome of Ieſus Chriſt.

2. Pray God to quicken vs.

2. Wee muſt make a conſcience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his Lawes, as *Dauid* often did, *Pſal.* 119.

3. Take heed of worldly cares.

3. Take heed of exceſſiue cares, and the ouerreaching of thy deſires in the imployments of the world, or the immoderate vſe of worldly delights; for thoſe *choake the ſeed of the word*, and alienate the affections from it; and ſo doth any groſſe, or belo-

ued

ued sinne, *Heb.*3.*Math.*13.

4. Take heed also of personall *discord* with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart careless and negligent, and in some things wilfull; and if it bee not looked to in time, will bring men from the liking of the Word, as they haue beene drawne from the liking of such as loue the Word.

4. And of personall discord with such as feare God.

5. Take heed of vngodly company: For in such company is quenched the sparkles of liking when they are kindled; yea,

5. And of vngodly company.

and

and the flames of affection are much dulled, in whom they are beſt excited, *Pſal.*119. 115.

6. And of neglect of the increaſe hereof:

6. Such, as finde ſome beginnings of deſire after the Word, and liking to it, muſt take heed, that they eſtrange not themſelues from the exerciſes thereof: For if they heare, or reade but now & then; either the heart will neuer be throughly heated, or if it bee, it will eaſily waxe cold againe: and yet herein ſome are to be warned to take heed of diſordered exceſſe; for that will breed dulneſſe, as well as neg-

Or exceſſe

lect:

lect: As when they will reade daily for diuers houres; or when they prouide vnto themselues a heape of Teachers, as some that liue in great Cities, thinke it Religion to heare all sorts of men, and all the Sermons can bee come vnto: As if the power of godlinesse lay onely in the vse of the meanes of godlinesse.

7. Wee must practise what we heare, and labour to shew forth the fruit of the doctrine. Hee that would be in loue with husbandry, must sow his seed in his ground, and then the

7. Practise what thou hearest.

the gaine of the Harueſt will ſtill allure him to like the Trade: If we be fruitleſſe hearers of the Word, we cannot loue it; or if we doe, it will bee but for a flaſh, or ſmall time.

Thus of the loue to the Word.

To attain the gift of prayer.

Hee that would learne to pray, muſt follow theſe directions:

1. Pray God to teach thee

1. Hee muſt go to God in the name of Chriſt, and beſeech him to *giue him words*, and by his Spirit to teach him to pray: It is God onely can make a man ſpeak *a pure language*; for hee onely can inſtruct

the

the heart of man, and indue it with this heauenly gift, *Rom.*8.26.*Ephes.*3.9.

2. It will much helpe him to ioyne himſelfe to ſuch as *call vpon the name of the Lord with a pure heart*, eſpecially in the daies of their humiliation, 2.*Tim.*2.22.

2. Ioyne with ſuch as can pray.

3. There are three diſtinct things, which a man may with ſingular profite propound vnto himſelfe in his prayers: Confeſſion of ſinnes: Petition for grace: and thankeſgiuing for mercies receiued. Now the weakeſt Chriſtian may be, through Godsbleſſing, com-

3. How he may furniſh himſelfe in euery part of prayer.

comfortably furnished for his own particular, if hee take such a course as this; To go aside, and with all secresie, and attention of heart before the Lord, aske himselfe these three Questions:

3. Questions.

1. What sinnes haue I committed, which either now do trouble me; or, if I were to die, would make me afraide? Let him set them downe in a paper, or in his memory distinctly, till hee can bethinke himselfe of no more. It is no great matter for the order, how he sets them down, so hee bee sure hee haue the chiefe

chiefe ſinnes, in which hee daily offends, or hath offended.

2. What would I haue the Lord do for mee, if I might haue what I wiſh? Let him ſet the particulars downe till he can remember no more: As for example, I would haue him forgiue me my ſinnes, and I would haue him giue me knowledge; and I would haue him giue me ſtrength againſt ſuch and ſuch ſins; & I would haue him giue me faith and aſſurance; and I would haue him giue me heauen, when I die: and ſo go on with all the things he

he feeles a desire in his heart to seek of God, till he can remember no more: and if at any other time hee remember some speciall thing, which he would further haue, which hee hath not in his Catalogue, let him set it down, as from time to time hee sees cause.

3. What speciall fauours hath God shewed to me, which I see I ought to take speciall notice of. Let him set them downe distinctly, whether they be deliuerances, or such and such spirituall or outward mercies, preseruing the me-

memorie principally of the chiefeſt of them.

Now when hee hath thus furniſhed theſe three heads with things, that in particular concerne himſelfe, they being all matters of weight, hee muſt now carry theſe things, or the chiefe of them in his minde, and frame his heart to ſpeake to God in the beſt words hee can get, to ſignifie his deteſtation of thoſe ſinnes, his humble requeſts for thoſe graces, and his vnfaigned thankefulneſſe for thoſe bleſſings: Howſoeuer hee may bee rude, or vnperfect in his lan-

language about theſe at the firſt, yet exerciſe will bring him to a ripeneſſe, and by this courſe he ſhall be ſure to ſpeak of things, that concerne himſelfe neerely; and that God, which hath taught parents to regard the vnperfect language of their little children, when they begin to ſpeake vnto them, will himſelfe much more delight to *heare the deſires of his ſeruants*, that are grieued, that they cannot ſpeake in a better ſort vnto him: The profite and comfort of this courſe will appeare by experience to bee

bee exceeding great; Beſides, it is an eaſie way, when there is in any a true deſire to bee at the paines to learne this language of ſpeaking to God by prayer, and Gods Spirit will helpe and teach the poore Chriſtian, and draw his Petitions for him, and prompt him both with words and affections; and the Chriſtian muſt know this, that when hee hath confeſſed his ſinnes, and ſhewed what hee would haue God doe for him, with the beſt words hee could in the truth of his heart, hee hath made a moſt

most effectuall prayer to God.

Thus of Prayer.

How the feare of God may be begotten in vs.

The awfull feare of God, and the reuerent dreading of God, may be begotten and increased in vs, if wee throughly remember and deeply ponder vpon,

1. The surpassing glory and transcendent excellencie and perfection of his Nature, his absolute Purity, and exact Iustice, and Holinesse.

2. The wonderfull works of God, especially those standing miracles shewed in the hanging of this mighty earth, and those huge

huge heapes of water in the clouds, and the bounding of theſe mighty ſeas, and ſuch like.

3. His fearefull threatnings of all ſorts of woes againſt the tranſgreſſions of men.

4. The terrour of the laſt Day, and the dreadfulneſſe of death and Iudgement.

5. The fearefull and ſudden iudgements which haue falne vpon wicked men; either recorded in Scripture, or reported in Hiſtories, or obſerued in experience.

6. Eſpecially, if wee thinke

thinke much and ſeriouſly of the great goodneſſe of God to vs, how hee hath ſtriuen with vs to ouercome vs with his mercies.

Thus of the feare of God.

Wee ſhould ſtriue to ſtir vp in vs affection, and loue to our very enemies, by ſuch conſiderations as theſe:

1. Becauſe Chriſt, to whom wee are infinitely bound, hath expreſly charged vs to look to this, that wee do loue our enemies; and therefore for his ſake we ſhould deny our ſelues, and our owne corrupt deſires,

fires, and affections, and striue to shew the truth of our loue euen towards them, that hate and persecute vs.

2. There is none so wicked, but they haue something good in them, and worthy to be respected.

3. Our enemies doe vs good, though they intend it not, we ought to like the very rod that mends vs, and regard the water that washeth vs white, & make much of the stone that tryes vs, and the glasse that shewes vs our spots, and not mis-like the tents that search our wounds.

4. If euer God turne their hearts, they will be effectuall instruments of our praise and Gods glory in the day of their visitation, they will then willingly beare the shame of their owne sinfull oppositions.

I forbeare to set downe the directions for the attainement of the loue of the appearing of Christ, because I haue at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP.

CHAP. VIII.

Thus of the directions that concerne the first sort of gifts, concerning the attainement of the other graces: the directions now follow.

AND first, for the attainment of sauing knowledge, and the increase of it, these directions are of excellent vse.

How to get and increase sauing knowiege.

1. He must be wise for himselfe.

1. First, in hearing or reading the Scriptures he must *bee wise for himselfe*, that is, marke distinctly what hee heareth or rea-

deth, that may specially concerne himselfe, *Prou.* 9.12.

2. He must study those things exactly, which most concerne him, *auoiding vaine questions*, and fruiteless contemplations, and *vaine ianglings*, and controuersies: he must especially labour to know *Gods Nature* aright, and the distinct *manner of Gods true Worship*, how he may serue him: hee must study to know *his owne particular offences*, and *Christ crucified as his Sauiour*, with the benefits of his meditation, & the necessary things that con-

2. He must study only profitable things.

concerne his owne Iuſtification, Sanctification, and finall Saluation.

3. He must redeeme the time.

3. Hee *muſt redeeme the time*, and by forecaſt, and order prouide ſo, that ſom time may be dayly allowed for holy ſtudies to recouer his former time loſt.

4. He muſt propound his doubts.

4. He muſt *inquire and take counſell*, hee muſt take heede of ſmothering his doubts, but muſt carefully ſeeke ſatisfaction to his conſcience, as occaſion ariſeth. There is more profit in this rule, then many Chriſtians are aware of.

5. He muſt not conſult with fleſh and bloud.

5. Hee muſt take heede of *conſulting with fleſh and*

blond: He muſt not regard other mens opinions, or his owne carnall reaſon; but reſolue to giue the glory to Gods Word, ſo as to ſubmit himſelfe to what hee ſhall finde therein required to bee beleeued, or done, or auoided.

Other Rules he may find in the directions for the priuate reading of the Scriptures: as alſo in the Rules of life.

Thus of Sauing Knowledge.

How the loue of GOD may bee wrought in thee.

That thou maiſt inflame in thy heart the loue of God:

1. Thou muſt auoide with

with ſpeciall care, theſe things.

First, *Forgetfulneſſe of God*; Thou muſt not dare to goe whole daies, or weekes, without communion with God, or remembring his holy preſence.

1. Thou muſt auoide forgetfulnes of God, & the loue of the world.

Secondly, the *loue of the world*: Wee cannot loue the Father, while our harts dote vpon any earthly things: Of neceſſity, ſome degree of the contempt of the world muſt be bred in vs, before wee can loue God.

2. We muſt labour for a diſtinct *knowledge* of the dreadfull *praiſes* of Gods

2. Thou muſt ſtudy Gods prayſes.

Nature and Workes, as they are deſcribed in the Scriptures, or may be obſerued by experience: This is a needfull direction, and miſerably neglected.

3. Thou muſt frequent his houſe.

3. Wee muſt *frequent his Houſe*; eſpecially when his glory doth moſt ſhine in the power of his Ordinances in his Sanctuary.

4. Thou muſt ſtudy Gods mercies.

4. Wee ſhould eſpecially ſtudie the mercies of God, and all the good things hee hath promiſed, or giuen vnto vs, that wee may after a ſolid manner cauſe our hearts to know, how infinitely wee ſtand bound to God.

5. We

5. We ſhould obſerue carefully and daily, our owne ſinfulneſſe and vileneſſe, and vnworthineſſe: For vnleſſe we caſt out ſelfloue, we ſhall neuer get in the true loue of God.

5. Thou muſt obſerue thy daily infirmities.

6. Wee ſhould pray much; for a holy courſe in prayer doth breed in men a wonderfull loue of God, and admiration of that fellowſhip, which thereby they haue with God.

6. Thou muſt pray much.

7. Wee ſhould reſort often to ſuch, as vſe to ſpeake much of the praiſes of God, and marke the experience of Gods wonderfull prouidence, or the

7. Thou muſt reſort to experienced Chriſtians

glory of his Word.

8. Thou must behaue thy selfe louingly towards the godly.

8. It will much further the loue of God, to get and increase in vs a louing respect of, and behauiour towards such, as feare God, and beare his Image.

Thus of the loue of God.

What we must doe to get the loue of the godly.

Concerning the loue of the brethren, two questions may bee demanded: The one what wee must doe to get a hearty loue to the godly: And the other what wee must doe to preserue it when it is gotten.

For the first, hee that would heartily be affected towards all the godly with a brotherly loue, must obserue

ſerue theſe Rules:

1. He muſt not haunt with vicious perſons, nor goe with diſſemblers, nor hold needleſſe ſocietie with ſuch, as hate godlineſſe, and godly perſons, *Pſal.* 26.4,5.

1. Auoide the company of the wicked.

2. Hee muſt much meditate of Gods loue to him, and of the great things were done by Ieſus Chriſt, and of thoſe rich mercies are offered him in Chriſt, and of the wonderfull loue, that God and Chriſt doe beare to true Chriſtians, and how glorious they ſhall bee in the Kingdome of heauen.

2. Meditate much of Gods loue to vs.

The

The arguments taken from Gods loue to vs, or Chriſts ſuffering for vs, are often vſed in the firſt Epiſtle of *Iohn*, to perſwade vs to the loue of the brethren, as 1. *Ioh.* 4. 8, 9, 10, 11, 12. *Pſalm.* 16. 2, 3.

3. Conſider Gods commandement.

3. He muſt take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee loue the godly; with an vtter diſclaiming of him, if hee doe not loue them, 1. *Ioh.* 3. 10, 11, 12, 23.

For the preſeruation of our loue 3 things muſt bee looked to.

For the ſecond, that hee would continue & increaſe and abound in loue.

1. Hee

1. Hee must seeke, and hold, and not forsake the fellowship that hee hath with the godly in the Gospell, but make them the constant companions of his life, *Heb.*10.25.

2. When hee finds his affections stirred vp, hee must make vse of all opportunities, by his deeds to shew the fruites of his loue vpon all occasions of mercy, and wel-doing, else affections will die in him. The fruits of righteousnesse must bee sowed by practice, 1.*Ioh.*3. 18. If affection be onely in shew or in words, or in the corruptions

ruptions of the hart,& be not expreſſed and made faſt by the engagements of practice, it will much decay, if not wholly bee loſt.

3. He muſt by all means take heed of diſcord with any of them, ſtriuing for a reſolution to take things in the beſt part, to beleeue all things, and endure all things,ſuffering long,without enuy, or reioycing in iniquity, doing all things without reaſonings or murmurings,or cenſuring, or complaining; auoiding vaine ianglings, and ſelfe-conceitednesſe, begging of

of God an abilitie to beare with the infirmities of others. See further directions about this point, in the Rules of life.

CHAP. IX.

Hitherto of the directions that concerne the attainement of the ſacred gifts of the minde: now it followeth to ſhew, what thou muſt doe that in all thy waies thou mightſt walke vprightly, and attain vnto ſound ſinceritie of heart and life.

HEE that would walke vprightly, or take a ſound

How ſoũd ſincerity of conuerſation may bee formed in thee.

ſound courſe to continue in his vprightneſſe, muſt earneſtly looke to theſe Rũles:

1. If thou haue bin guilty of any groſſe ſin, know it is vnpoſſible, thy heart ſhould be vpright, till thou haue with ſpeciall repentance humbled thy ſelfe, before God for that ſinne, and that alſo by conſcionable practice thou keepe thy ſelfe from the great tranſgreſſion: *Pſal.* 19.13.

2. Thou muſt in a ſpeciall manner watch, and ſtriue againſt Hypocriſie, and that in two things chiefely: Firſt, that in thy ſetting

ſetting out into Religion, thou faſhion not thy courſe more to get credit then grace. 2. Secondly, that in Gods ſeruice thou by all meanes auoide diſtractions, and ſo reſiſt and check thy proneneſſe of heart thereunto, iudging thy ſelfe ſeuerely, when thou ſo offendeſt, till thou be able in ſome happy degree to ſerue God with thy ſpirit as wel as with thy body: The habite of diſſembling with GOD is extremely dangerous.

3. In thy conuerſation take heede of that fearefull careleſneſſe of the moſt men,

men, ſhewed in the known and wilfull practice of ſin, vpon pretence that it is but a ſmall offence, or ſecret: Take heed of the ſinnes of deceit, how gainefull ſoeuer they might be to thee: thou maiſt together with vprightneſſe loſe the Kingdome of heauen, for daring ſo wilfully to breake one of thoſe little cõmandements, *Math.* 5.19. Take heed in generall of a ſtiffe and wilfull heart: They are ſeldome vpright, that are heady and peremptorie, and hard to be perſwaded, *Iam.* 3.17. *Prou.* 21.29. *Hab.* 2.4.

4. As

4. As much as may be, accuſtome thy heart to the obſeruing of Gods preſence, walk, as before him, *Gen.* 17. 2.

5: Yeeld thy ſelfe ouer to bee wholly guided by Gods Word; *Without knowledge the minde cannot bee good, Prou.* 19. 2. and he, that *walketh according to this rule, ſhall haue peace* in his heart and conſcience, *Gal.* 6. 16. Let *Gods Law bee the light for thy feete, and the lanthorne for thy pathes, Pſal.* 119. Labour therefore to get a particular warrant for the lawfulneſſe of thy practice in the occaſions of

of thy Calling, either generall or particular, where thou doubteſt enquire, ſo ſhalt thou walke in *a ſure way*, and *delight thy ſelfe in much peace.*

6. Take heed of idleneſſe, and prouide to walke faithfully and diligently in ſome honeſt calling of life.

7. Bee ſure thou hold a conſtant courſe of confeſſion of thy ſins to God, & doe it without hiding, or extenuating; iudging thy ſelfe for euery knowne ſin and eſpecially praying againſt, and reſiſting the ſin thou art moſt prone vnto.

8. Be not well pleaſed with

with thy ſelfe, till thou canſt approue thy care to bee good at home, as well as abroad; looke to this Rule, and take heed of frowardneſſe, and peruerſe behauiour in thy Family; Thou wilt hardly get any cõfortable euidence, that thou art ſound at heart, if the vſuall Family ſinnes raigne in thee.

9. Thou mightſt wonderfully aduance, and eſtabliſh vprightneſſe of heart in thee, if thou wouldſt carefully but acknowledge this honour to God in his VVord, that whenſoeuer thou didſt feele thy conſcience

ſcience wounded, or ſmitten for any particular offence, by the VVord of God, that then without delay thou wouldſt in ſecret go to God, and humble thy ſelfe by confeſſion, and from that time forward remember to ſtriue againſt that ſinne: And ſo likewiſe when God with ſome ſpeciall glory of his truth doth affect thee in the hearing of ſome needfull duty to bee done, not to dare to delay, but haſte to the obedience of that good Word of God.

FINIS.